Vol. II. Numb. 101.

The British Apollo:

OR,

Curious Amuſements for the INGENIOUS.

To which are added the moſt

Material Occurrences Foreign and Domeſtick.

Perform'd by a Society of GENTLEMEN.

From Monday February 13th. to Wedneſday February 15th. 1710.

Q. GEntlemen, *God the Father judgeth no Man, but God the Son. Now, the Query is, by whom were the Souls judged when God the Son was on Earth, becauſe, as I am told, the Soul has a particular Judgment as ſoon as departed from the Body.*

A. That the Soul has a particular Judgment upon it's immediate Separation from the Body is not grounded upon the Authority of Scripture, nor has it any Foundation of Reaſon, becauſe it deſtroys the Neceſſity of the Univerſal Judgment to come. It is much more probable, that the Souls of the Departed do (according to their Conſcience of what they deſerve) continue in a chearful Hope or horrible Expectation of their final Judgment; and ſo have at preſent no other Judge but their Conſcience. The Judgment which it pronounces is ſufficient at preſent to make them extremely Happy or Miſerable; by which Means the Righteous and Wicked are not confounded together in an equal Uncertainty of their Final Doom, but are plainly diſtinguiſhed by the Sentence of their Conſcience, as much as they ſhall be when they appear before the Judgment-Seat of Chriſt.

Q. Gentlemen, *I am convinc'd that* Apollo *left you a double Portion of his Spirit, for your Anſwers ſhew you are inſpir'd, which makes me with aſſurance approach your Sacred Tripod, to be reſolved on this Material Queſtion:*

Whether a Man may lawfully Cohabit with his Wife after She is with Child, or paſt Child-bearing, the Command being in Scripture upon the firſt Inſtitution to Encreaſe and Multiply. There has lately happned a Quarrel between a Fair Lady and her ſcrupulous Husband about his maintaining this ſevere Doctrin, they both reſolve to be decided by you. A ſpeedy Anſwer may prevent, not only a Separation here, but oblige all the Ladies that think themſelves wronged by being forced to keep this Abſtemious Diet.

A. If the only End of Marriage was the Begetting of Children we ſhou'd determin the Cauſe on the ſide of the ſcrupulous Husband; but ſince it is alſo allow'd by St. *Paul* for a Remedy againſt Fornication, we conceive there may be other Reaſons for his embracing ſuch ſevere Doctrin than a ſcrupulous Conſcience. 'Tis plain St. *Paul* allows of a greater Liberty (*1 Cor. 7. 3, 4, 5.*) *Let the Husband render unto the Wife due Benevolence; and likewiſe the Wife unto the Husband. The Wife hath not Power of her own Body, but the Husband; and likewiſe alſo the Husband hath not Power of his one Body, but the Wife. Defraud you not one the other, except it be with Conſent for a Time, that you may give your ſelves to faſting and Prayer: And come together again, that Satan tempt you not for your Incontinency.* Theſe Words are plain and particular enough and need no Comment. We ſhall only add, that the ſame Reſtrictions are here to be obſerved as in all other particular Duties relating to Temperance: And tho' the Dictates of ſimple Nature may be lawfully obey'd, yet the Uſe of Provocatives makes the married State little better than Whoredom. Perhaps the Queriſt does not expect from us ſo grave an Anſwer: But in delivering a plain Matter of Duty we avoid Trifling.

Q. Gentlemen, *Suppoſe, which is poſſible,* A. *being rob'd, does firmly believe, and is fully aſſur'd in his own Mind, from the Reſemblance* B. *has to the Man that rob'd him, in Perſon and Voice, and other agreeing Circumſtances, and has not the leaſt doubt, or ſuſpicion, of being miſtaken, and therefore ſwears poſitively the Robbery againſt* B. *Now, if afterwards it proves to be falſe, and that he was miſtaken, whether he is chargeable with the Guilt of* Perjury. *Your Anſwer will oblige your Friend, and ſo farewel.*

A. Perjury is when a Man atteſts or affirms upon Oath ſomething to be true or certain, which he knows to be falſe or uncertain. Now nothing further can be required for a Man to avoid this Sin, than to have a moral Aſſurance of the Matter about which he ſwears; which (as the Caſe is here ſtated) *A.* ſeems to have, and therefore he cannot be charged with *Perjury.*

Q. A. *and* B. *joyn'd Partnerſhip together, not knowing each others Circumſtances, and when they had ſo done,* A. *was worth five thouſand Pounds,* B. *was was two thouſand Pounds worſe than nothing.* A. *before they could Trade, was forc'd to pay* B's *Debts, and then there was three thouſand Pounds left to trade with, with which in time they gain twelve thouſand*

Pounds. The Queſtion is, whether B. *is to have equal Shares with* A.

A. B. is ſo far from ſharing the Gain equally with *A*, that he ought to pay him eight thouſand Pounds, ſince he hindred *A.* from gaining ſo much. On the contrary, had *A.* loſt twelve thouſands Pounds in trading, then muſt he have paid *B.* eight thouſand Pounds, as is evident from the Conſideration of poſitive and negative Quantities.

Q. Apollo, *You muſt know that I love a Young Woman very ſincerely, and do really believe She loves me as well: Yet being a little looſe, 'twas my Fortune, after parting with her, to be medling with another, who comply'd with my wicked Inclinations. But being diſturb'd in my Mind I dream'd much of my Sweet-heart, and was warned in my Dream to look into the* 5th Chapter *of* Proverbs; *ſo accordingly I did on the Morrow, where* Solomon *adviſes his Son to ſhun Strange Women, and the like. Now dreaming altogether on the aforemention'd, I deſire to know to which it does belong, becauſe our Fortunes are far different, and She her ſelf very Wild, but Modeſt ſo far as I know.* Yours, D. L.

A. We know no ſuch Sanctity in Dreams, as can diſcharge you from doing what Juſtice requires. For provided you are ſatisfy'd that the Woman you debauched had not proſtituted her ſelf to any other before, you are under an Indiſpenſible Obligation to repair that Injury by marrying her. Suppoſe you had the Wickedneſs to ſollicit, and ſhe the Weakneſs to comply, you have made your ſelves equally guilty, and therefore are the fitter Match for one another, and it is Pity that either of you ſhou'd fall to the Lot of any honeſt Perſon. As for the Young Woman you love, you ought to think that you have render'd your ſelf unworthy of her, and all that you can do now is to make a handſome Retreat from her.

Q. Gentlemen, *I deſire your Opinion, whether or no* Elephants *ſhed their Teeth (vulgarly ſo called) which are brought over here, for I have ſeen ſome near two hundred Weight each, and others not above one Pound each.*

A. Topſel in his Hiſtory of four-footed Beaſts tells us, that the Teeth of the Female *Elephant* are more precious than of the Male, and theſe they loſe every tenth Year, which falling off they bury in the Earth. For being Sagacious Animals, they know when they are hunted 'tis for no other Reaſon but for ſake of their Teeth; ſo when they naturally loſe them, they take Care to prevent the Vertues of them being diſcover'd by Men, that they may enjoy more Eaſe and Security and not run the Danger of having them pluck'd from them violently before they are ready to fall off of themſelves. If they are ſuffered to grow to their full Maturity, they are ſometimes ſo large that in ſome Parts of *Africa* (as *Polybius* reporteth) they make of them Poſts for Houſes, and Racks to lay their Cattels Meat upon. A certain Anonymous Author, writing of *Judea*, affirms that he ſaw an *Elephant*'s Tooth ſold to a Merchant which was fourteen Spans long, and four broad, and ſo heavy that he cou'd not move it from the Ground.

Q. Gentlemen, *We have had a Wager lately on what happened at a Game at* Whisk, *it is for a couple of Fowls and half a douzen Bottles of Red. One Party is* 5, *the other* 7; *at the next Deal the Party* 5 *got one, or the Odd Trick, the Party* 7 *had the* 4 *Honors. Query, if the latter be up from* 7. *If you do us the favor to ſolve it you ſhall be heartily welcome to accept of part with, Sirs, Your Servants,* H. W. H. W. J. J. W. C.

A. The Latter are up from 7. For tho' the four Honors are not Counted at 6 or 8, except call'd, yet at any other Number (9 excepted) they bear their full Value. We return you thanks for your Civil Invitation, but decline any Conſiderations for anſwering Queſtion, as detracting from the Reputation of our Undertaking.

Q. *In my Walks the other day, I chanc'd to caſt my Eyes on a Book, wherein* J——n D——n *pretends the Queſtion-Project to be his Propriety, as ſole Inventer of it, and reflects on you, as Invaders of his Right, tho' the whole muſt appear abſurd to any Man of Senſe, yet leaſt others may be impoſ'd upon by him, it may not be amiſs to undeceive ſuch.*

A. To call the anſwering Queſtions a *Project*, we think a very ridiculous Notion. According to the Univerſal Acceptation of the word, a *Project* is a new Invention, principally, as to the Matter, Subject and Operations of it, and not as to the Denomination, for any old Invention may be publiſh'd to the World under a new Name. Therefore, any Perſon who takes out a Patent for a Project, firſt gives an Oath, nothing of that kind hath been practic'd before to the beſt of his knowledg. Now, if anſwering Queſtions be a Project, it is as old as that of Books, which conſiſt chiefly in ſolving what People are in Queſt about. But were it a new Project what Right has he to it; when the Anſwers to the Queſtions in the *Athenian Mercury* (the only material part thereof) were the Effects of other Men's Labors, except he can convince the World he is a Learn'd Catalit, Philoſopher, Mathematician and Poet. So that ſince not one Perſon then concern'd will be more concern'd with him, the Project (were it any) ceaſes as to his pretenſe, as much as if it ne'er had been; except he pretends a Right from his naming of it, as well may a Perſon from naming another's Play (which is frequent) pretend to the Profits of the 3d Night, nay, more may another, who gives the Poet a Tale for the Subject of a Trajedy, when he underſtands not how to manage the Parts himſelf. But to allow it to be a Project, and his ſo truely, that he manag'd all parts of it, it is abſurd to the laſt Degree for him to pretend that we invade his Right, for a Patent it ſelf laſts but 14 Years for a Project, allowing all People to proceed in it after, but 'tis not only about twice that time ſince he begun, but alſo near 20 Years ſince he has left it off; and now he ſees we proceed with great ſucceſs in the Undertaking, which he found himſelf uncapable of proſecuting (or why did he not) He ſees after great Expence we have Eſtabliſh'd it, and now forſooth, pops up with a Right to the Effects of our Labors and Expences. Now let the World Judge if this is not a Notorious Invaſion upon Us, upon the moſt Ridiculous Pretences, that ever proceeded from one who thinks himſelf an Author; nay, ſince there is nothing new in the fancy'd Project but the Name, He borrows even that now from Us. But we Heartily forgive him, for we doubt not but the World is more acquainted with our Works and his, than to Imagin we can be under the leaſt Apprehenſion of Danger from J—— D——. No, what we have mention'd, is only to convince the World that we ſcorn to Invade any Man's Right. As to his Idle Pretences of Reanſwering and Abridging our Queſtions, &c. we cou'd not hope for Pardon for our Folly from the World, ſhou'd we take notice of any things ſo ridiculous, We having met with thoſe Whims in the Book we ſuppoſe you took the other hints from.

POEMS.

Q. APOLLO, *ſay what is the Cauſe,*
And how d' ye think it comes to paſs,

That

That you have got more Wit than I,
And better are at Poetry?
I'll swear I thought before I heard of you,
(Since Dryden's *dead, none could me in that art out-do.*

W. A.

A. This Modesty will ruin you,
What think that we such Lines out do!
In vain your Question, since as yet,
We ne'er pretended to such Wit;
Proceed then *Bard*, the Glory of the times,
Tho' you write little *Sense*, you hit sometimes on
(Rhimes.

Q. Apollo, *If this Question's landed,*
Pray tell me, why some are left-handed?

A. From *Habit* first they this endure,
Which [illegible] will cure.

APOLLO,

Q. *Some time ago I sent you Verse,*
And did forewel'ww'd make you merry;
Excuses I did, for they fell out,
You was inclin'd to Scoff and Flout;
As i't Incongruous, that I
Should study true Philosophy;
Or could attain to be a Poet,
Tho' these, I think, will quickly show it.
Your Reason for this Grand Conjecture,
On which you built your Superstructure,
That I was fix'd in too low Station,
To follow that High Occupation.
Quoth I, if Sense is thus Confin'd,
And th' Rich have an Exalted Mind,
Above all others, I'll leave off
My Periwigs and Powd'ring Troff,
Nay, sell my Scissers and my Razors,
With all th' Utensils in my Trade, Sirs.
To Native Obscurity I'll retire,
And there set up for Country-Squire;
Where I shall have a good Pretence,
To claim, for my Attendant, Sense.
This being resolv'd on, Next I swore,
I'll put a Bill upon my Door;
But, as I was in Execution,
I stagger'd in my Resolution,
I took a turn or two i'th' Shop,
Yet unresolv'd more Hair to Crop:
I then a Parallel did make,
'Twixt self and Men of an Estate.
I've Servants six, and Children eight,
Hold, ha'n't I more! —No, no, I'm right;
And for a Proof of my Command,
I order'd all before me stand;
Says I, here Tom, *come clean my Shoes,*
Sir, I'll not your Commands refuse.
Next John, *come take that Wig and run*
With't home, Yes Sir, it shall be done.
Here Maid, says I, go fetch my Shirt,
Sir I'm this Minute going for't.
Come Children, come, to go to School,
Sir your Command shall be our Rule.
I found them all Obsequious, and
Not one that did two Biddings stand.
Now sure, Apollo, *you'll grant me,*
These to be Signs of Quality;
Or give a Reason if you can,
Betwixt me and a Gentleman:
Till then I'll own my self a Tonsor,
Or Gentleman, *which is all one, Sir,*
And look as Big as any Don, *Sir.*

J. W. TONSOR.

A. A *Gentleman*! yes, without doubt,
Which you've by Equipage made out,
At least as you the thing rehearse,
But then examin the Reverse;
When one that's *truly* so, appears,
And takes our *Tonsor* by the Ears,
See Sirrah, Thatch-scull', here's a Wig,
Fit only for a City Prig;
Some Whore you've pick'd up for a Slice,
And whipt her Hair off in a Trice;
Or some flux'd Bawd, whose Fleece you've gotten,
See how it breaks, like her 'tis Rotten.
Quoth *Tonsor*, Pardon Sir, I thought
The Palest, Nat'ral Curl I bought;
But if your Honor will forgive me,
Hang m' if I again deceive ye.
A Captain next 'f a Man of War,
Where is this Hatchet-fac'd Gittar?
This filthy Fruz I ne'er shall brook,
It makes me like a Devil look;
I won't presume, Sir, words to bandy,
But fear it has been soak'd in Brandy;
These Curls Grease and Tobacco Clog,
Tobacco you vile, sneering Dog!
And Brandy and a little Grease!
Why 'tis preserv'd alone by these;
Confess it, or I shall make free,
To kick you 'till we both agree;
A kicking from a Gentleman,
I will endure as well's I can,
But first Intreat that I may mend it;
Which, if I can't I'll ne'er defend it,
Nay, freely yeild my Back and Belly,
Until you've kick't me to a Jelly.
The Diff'rence thus, by our Response, Sir,
You see 'twixt *Gentleman* and *Tonsor*.

SIR,

LONDON, Feb. 15. Letters from Warsaw say, that King Augustus arrived there on the 2d Instant to assist at the Dyet that is to be held there on the

the 5th these Letters add, that the Garrison of Riga is reduc'd to such Extremities, being in want of all Necessaries, that 'tis thought they will be forced to surrender in a little time.

The write from Frankfort of the 12th that the French are making greater Preparations in Alsace than ever, and that their Officers are order'd to have the Companies compleat by the middle of March, on Pain of being Casher'd. They continue to give out that they intend to open the Campain early in the Spring with a Considerable Enterprise, on the other hand the Allies have taken such Measures as will in all appearance enable them not only to prevent all the Enemy's Designs, but to act offensively by the middle of May.

The King of Sweden is still at Bendar, and 'tis said that the Ottoman Port has declared to his Majesty that they will live in Peace and Amity with all their Christian Neighbours, and that his Majesty may depart from thence when he pleases to return to his Territories, but some other Letters by the way of Moldavia contradict these Accounts, and say, that the Turks will not let him go till they have concluded the Treaty with the Czar of Muscovy.

The Czar of Muscovy after having made his Publick Entry into his Capital, which was very Magnificent is preparing to return to Poland to put himself at the Head of his Army his fear of a Rupture with the Ottoman Port being entirely vanish'd.

Letters from Paris of the 14 say, that the Spaniards continue their Warlike Preparations with all possible Diligence, being resolvhd to have a powerful Army in the Field next Compain. 'Tis said that orders are sent to Cadiz and other Sea-Port-Towns in Spain, for the fitting out several Men of War there. And the French are fitting out 10 Men of War at Thoulon with a Design to send them to the Levant to fetch them more Corn. There is a Report that the King of France has received a Letter from the King of Sweden, but the Contents thereof is kept very private.

And from Venice that the King of Sweden having desired to borrow a good Sum of Money of that Republick, the Senate had refus'd the Sum, but granted him and his Troops Leave to pass throngh their Territories to return home.

There is a great Desertion among the French who come over to the Allies as well in Germany as in Flanders, and the Misery is so great among them that several of their Garrisons, especially Namur and Luxembourg, threaten openly to plunder the Towns if they are not speedily paid.

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